

An Exhortation

of warnynge, to be-
ware of greater plagues &
troubles; then are yet come
vppon this Realme, for
the synnes and wyck-
ednes that hath
bene, & is yet
dayly com-
mitted
there
in.

M.D.L.III. 18

Thermyc. 11. b.

All the daye longe am I despy-
sed and laughed to scorne of euery
man, because I haue now preached
longe agayn malycious tynnyng,
and shewed them of destruction, for
the whych cause they call the wor-
de of thee floode in my teth, & take
me euer to the worse.

John Kennell

Abacuc. f.

**O Lord how longe shal
I crye, and thou wylte not
heare, how longe shal I cōs
playne vnto thee, sufferynge
wroge, & thou wilt not help,
why leitest thou me se werys
nes & labour, tyranny & vio
lence ar before me, power o
uer goeth right, for the lawe
is toarne in peces, & ther can
no ryght iudgemēt go forth,
and why the vngodly is
more sette by then the
righteous, this is
thee cause that
wroge iuda
gemēt pro
cedeth.**

75-4303

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The prologue

Wyllis Coucheman to
all Chyld Readers vnto
whō this boke shal come,
Wpeth grace, merce & peace
fro God the father of our Lorde
Iesus xriste, wpth encrease of
repentaunce and amendemēt of
lyfe thowm our Lord and onely
Sauour, & by the working of
the holy spyrte. Amen.

Lyke as þe almyghty eter-
nal god of his redre mer-
cy & loue, not onely crea-
ted mā at the beginning after
his own similitude & likenes,
but also whan he was loste,
most gracionly redemed hi,
& broughte hym out of bon-
dage. Eue so whan mā (ne-
ther regarding his wonder-
ful creation, nether his most
deare redemption) gropethe
in darckenesse, in vyce and
blind

blyndnes, lyeth in the deuils
 prison, and goeth in the way
 of dapnacion, God alwayes
 setteth vp hys lighte before
 hym, sendethe thee message
 of hys worde vnto hym, sheweth
 hym what case he is in,
 geueth hym warnynge, openeth
 the pryson doore, calleth
 hym out of the deuyls seruyce,
 telleth hym what daunger
 it is to bee hys bondman, or
 seruaunte vnto synne. Thys
 doth God alwaye before he
 punishe & plague the worlde.
 This (I say) hath ever ben &
 worke of god sence the begyn
 ning, as the stories and Pro
 phetes of al the holy Wyble
 doeth testyfy.

And thoughe we had no
 wytynges of gods actes in
 tynes past, yet hath he prac
 tised

to the reader.

tyfled and vſed thys ſaine hys
wonderfull woꝛke of mer-
cy vppon vs nowe in oure
dayes, ſo þ̄ lyke as we muſte
nedes cōfeſſe that we ar crea-
ted of god, & redeemed by hys
only mercy in hys deare ſōne
Jeſus chꝛiſt. So can we not
denye, but þ̄ we haue hearde
hys holy meſſage, had no leſſe
preachinges & warninges of
daūgers to come, then other
haue had befoze our dayes.
Pea euē þ̄ ſame merciful god
that ſet Noe to preach righ-
teouſneſſe vnto thee wicked
world, and cōuerted the Ni-
nuytes by his word in þ̄ prea-
ching of the prophet Jonas,
hath done euē ſo w̄ vs in eue-
ry cōdicion, & ſome (thākes be
to hī therfoze) hath he brou-
ght out of darknes into hys

A.iii won

The prologue

wonderful light & out of the
deuyls seruite into the kyngdō
of his most deare sonne.

But alas & wo to this vn-
thankful world, for like as a
great nōber that be in pryson
of sathā wil not come forth
whā thei ar called & the doze
set opē, but go on stil stōblin-
ge in darknes whan the lan-
terne of light is offred them.

¶ Hel that
forsake þ
law pray-
se the
vngodlye,
but soke
as kepe þ
law abs-
horreth
them,
proue xxiij

¶ Even so, yf any mā playe a
woyse mā's part, & do as he is
warned by gods worde, he
shal haue a greete sort, yea a
nōber of scornfull mockers
(the whych because the man
wyl not daunce in the deuyls
moys with theym, nor kepe
theyr company in the bonda-
ge of synne & vyce, neythre
rōne with them vnto like con-
fusiō) that wyl laughe
at hym

to the reader.

him to scorne & mock him euē
to his face, & lyke as whan a
true poore mā cometh out of
prysō, he shal haue mo to stād
gasing and gaping bpō him
thē to do him good, or to helpe
hī to his fees, euē so now,
that god of his mercy hathe
called some of vs out of Sa
thās prysō & frō the worldly
wicked doers, my lordes fole
w his cōpanions stādeth sta
ring bpō vs & mocked vs, be
cause we sit not styl w other
prysoners in sine & vice, ther
goeth an apostle (sayth one)
ther goeth one of a new bre
thre, sayth another, ther go
eth, a iustifier of hī self, saith
another, ther goeth one that
wyl lyue wout sinne, sayth a
nother, and thus is it come
to passe that who so euer wyl

Alth folow

Foules of
hazeth the
that escha
eth cupll.
prou. xlii, e

The prologue

folowe Christ and his doctrine, and forsake euyl in his lyfe & conuersation, he is despised & hated of the world, & also mocked & tested vpon. But the disciple is not aboue his master, neither the seruante aboue his lord, for yf they haue called the good man of the householde Belshabbub, how moche more shall they call the of his household so. ¶ Lord why doo men so moch mocke vs, & scoorne vs, for worl doyng, surely I can not tell, except it be for this cause, that they be nothinge mynded to folowe christ the selues, for yf they were, they wolde not do so.

¶ Lord wher to is this worlde come, for lyke as we had neade in tymes paste to haue

Yf I were
a fleshely
felowe & a
preacher
of lyes &
tolde them
that they
myght syt
bybbyng &
holynge &
be dronke,
o that were
a prophete for
this purpose.
Mich. ii. c

to the readers

haue soch an Apostle as ho-
ly S. Paule was, to rebuke
the bayne cōfydence that mē
dyd put in theyr woꝝkes, &
to tell vs that no woꝝke of
our doyng, but fayth of god
des woꝝkinge, doeth iustifie
vs in hys syght.

Euē so now, we had no
lesse nede of soch an Apostle
as was holye S. James, to
rebuke thys horrible vnthā-
kefulnes of men, that profes-
sing them selues to be chris-
tians, & to holde of Christes
old fayth, & are yet dead vnto
al good woꝝkes, receyue
not the woꝝd of god in meke-
nes, cast not away al vncleā-
nesse & maliciousnes, but are
swyft to speake, to talcke, to
fangle, & to take displeasure,
and are forgetful hearers of
the

The prologue

They say
that they
knowe
god, but
with theyr
deedes they
do denye
him.
Titus. ii. c

thee worde and not lyuers
there after boastyng they
selues to bee of gods pure &
vndefyled relygion, and yet
refrayne not theyr tongues
fro euyl, bisset not the poore,
the friendlesse and thee deso-
late in theyr trouble, nether
kepe them selues vndefyled
from this worlde.

What an occasyon might
soche an apostle (as holy S.
James was) haue to wyte
another, yea a more sharper
Epystle, seynge so manye
pretendynge to be of Iesus
christes olde faythe and re-
lygion, and are yet so parcy-
all, and haue soche a carnall
respecte of persons, are not
ryche in faythe, but despyse
thee poore, practyse not thee
lawe of godly loue, talcke a
Jangle

to the reader

Angles of faythe not han-
dles the woorkes therof, cloth
not ther naked, helpe not the
poore too theyr ryghte, nor
regarde not theyr necessyte,
haue but a deade faythe, de-
clare not by good and God-
ly woorkes the true and olde
faythe of Christ, and are but
barne beleuers, haue not the
effectiōs workyng a lyving
fayth that Abraham had.

Howe wold holy Saynt
James reprove these byrn-
gers by of straunge doctry-
nes & false opynions, these
blasphemers, backbiters, be-
lyers of good men, false tea-
chers of goddes trueth, dys-
semblers wyth the same, ca-
rre fyre (as they saye) wyth the
one hande, and water in the
other, pretending to be lerned
and

The prologue

and yet byrnyng not for the thyn
woꝝkes of good conuersa-
cion in mekenes out of godly
wysdome, but in frowarde
nesse, and oute of carnal doctryne,
tryne, are churlyshe and
vneasye to be intreated.

Wherfore moſte deare
Readers, who ſo euer of you
hathe tene ſlacke to folow
thee good lyfe and Godly
conuerſatyon that Sayncte
James (and all thee holye
ſcripture beſydes) requyꝛeth
to bee in theym whiche pro-
feſſe thee holye reſyggon of
oure ſauoure Chriſte, lette
hym now take better hold,
turne agayne to thee truth,
And folowe that louynge
exhortacyon whiche holye
S. James makethe in thee
latter ende of hys Epyſtle,
and

to the reader.

And lette vs that haue recey-
ued thee holye relygion of
chryste in dede (not onelye
be contente too abyde anye
poyne or trouble for it, or to
be mocked, scorned, and per-
secuted, yea and put to death
therfore, yf it so please god).
But also euerye one of vs to
hys power, in hys harte by
seruent prayer, in his mouth
by good woordes, and in
all hys bodye by vertuous
conuersacyō and good Chri-
styan worckes, helpe and la-
boure that thee blessed word
of god, maye haue thee due
honoure belongynge there-
vnto, and that the same whiche
it hathe losse throuwe
the vngodly behauiour of so
me, may throuwe thee grace
and goodnesse of God bee
wonne

Goodell

Bartholomew

in the name of god

in the body of Christ

the word of god

the word of god

The Prologue

wonne agayne in oure good
lyuing, that god maye haue
of vs better seruautes, oure
Prince true subiectes, & oure
neyghbours moze vnfayned
louers, then many haue ben
before vs.

A M E N.

The Prologue to the Ministers.

AND now to al you that
haue taken the name of
Pastours, sheperdes
and leaders of thee flockes
(as ye wold be called) as far
forth as I can iudge of you,
ye are the greatestte cause of
the vnthankfull receauinge
of the woorde of God, and
that thee people walcke so
carnally

to the reader.

caruallise and so lasciuiously
as they doo, for ye your selues
waiteke so broade and so
farre wyde from the trueth
of the gospel, that the verye
babes can spyre it in you, yea
and the verye pappstes that
be enemyes to the Gospell
also. For they saye: Bes
holde theyr lyuynge & how
they goo theym selues that
shoulde be the shewe token
too all theyr flockes (saye
they) marcke theyr wyues
also (saye they) how trim
mylke they be decked of the
newe fashyon, wyth theyr
hayre layde abroad, haun
ge on gorgrouse apparell,
as mynyuere cappes, french
hoodes, frockes, and Cas
sockes garded, styched, and
brodered wyth lace, yea and
ringes

[illegible]

And for many a hundred
years long to come
to praise & love with good
to love & love with good

The prologue

rynge vpon theyr fyngetes
more lyke ladyes and gentyl
wemen, then the wyues of
mynistres (say they) yea clea-
re contrary and agaynst the
doctrine of S. peter and S.
Paul also, as ye ful wel knowe
by theyr Eppistles. But
surely I maruaile howe ye
dare take vppon you to tea-
che the Congregatiōs, seing
that ye can not (or wyll not)
teache nor rule youre owne
selues and youre wyues.

But it is lytle maruaile
in dede consyderynge what
ye seke in youre teachynge
and the state that ye walcke
in and the porte that ye bea-
re, for it wyll not bee mayn-
tayned wythe a lytle, and
therefore ye hadde nede of
that ye seke (whyche is I fea-
re) Great

1. pet. ii. a
1. tim. ii. b

O ye p[re]-
sides ye tea-
che for lu-
cr. o ye
prophets
ye prophes-
ye for mo-
ney.
mych. iii. c

to the agnyers.

greate rewardes and greate
lyuynge for youre do-
ynges too mayntayne youre
pryde wythall, or elles it
wyll not holde longe, and
than al youre gloze is loste
in thys worlde. But ye
oughte to seke goddes ho-
nour and gloze only and not
your owne.

And because ye doo not
so. Therefore thus sayethe
thee Lorde. Wo bee vnto
you shepheardes, that feede
your selues. Shoulde
not thee shepheardes fede
theyr flockes (sayethe thee
Lorde) but ye haue eaten vp
thee fatte, ye haue clothed
your selues, wyth the wool,
thee beste fedde haue ye slau-
ne, but thee flockes haue ye
not noryshed, the weake haue

Ezechiel
xxiii, 4

B.i. ye

The Biologue

ye not holden vp, thee sycke
 haue ye not healed, thee bro-
 ken haue ye not bounde to-
 geather, thee oute castes
 haue ye not broughte agay-
 ne, thee losse haue ye not
 soughte, but churlyshelye
 and cruellye haue ye ruled
 theym (sayethe thee Lorde)
 yea, ye haue eaten vypp the
 synnes of thee people (as
 thee Prophete sayethe) and
 haue coraged them in theyr
 wyckednesse and thus all ye
 Pryestes are become lyke vn-
 to thee people (oz rather
 worse I feare), for where
 shall ye haue a pryeste in a-
 ny parryshe but he is genen
 too one bayne thyng oz o-
 ther, eyther to shotyng bow-
 lunge, hawkynge, huntynge,
 cardynge, dycesynge, quays-
 tyng

Deall i, b

They take
 the moſte
 chamefull
 men by the
 hand fla-
 tering the
 ſo that
 they can not
 reuerne

to the **innysters?**

lynge, loggetynge, peny-
pycke, tables, or one bayne
pastyme or other, y^e or else
a tauerne haunter or a good
companion (as they call
theym) whych is cleane con-
trarye to the rule of **Saynt**
Paule, whych sayeth that
thee **innysters** muste be ho-
neste, and not double ton-
ged, not geuen too moche
wyne, neyther too fylthye
lucre, but hauynge the mys-
terye of faythe in pure con-
science, and lette theym
fyrste bee proued and then
lette theym **innyster** (sayeth
he) yf they bee founde bla-
melesse, euen so muste theyr
wyues bee honeste, not es-
uyll speakers, but sober
and faythfull in all thyn-
ges.

from the
synnes.

Ier xxii b

l.iiii.iii. b

B.ii.

D

The prologue

O Lorde, yf we shoulde
haue no mynysters wythe
in this Realme excepte we
shoulde fyrste proue theym
and fynde theym faultles ac-
cordinge too the rule of S.
Paule, I doute we shoulde
fynde very fewe that is mete
for the offyce, the more is
the ppyte that it is not bet-
ter looked vnto, by the Bys-
shoppes, who hathe the aucto-
ryte geuen vnto theym of
the hygher power, of the
chosynge and prouynge of
theym befoze they come too
the offyce, for the ppyestes
lyppes shoulde bee sure of
knowledge (sayth the lorde)
than menne maye seke the
lawe at his mowthe, for he
is a messenger of the Lorde
of hostes. &c.

Malac. ii,

And

to the sayd prayers.

necessary to the bodye: So
that on bothe parties lone
shalbe sought, & the congrega-
tions wylbe edified & en-
creased, & god thoroowe you
shall be praysed. And that it
maye thus come to passe lett
vs all praye wyth one
hart & one mynde
that we maye
ther to agre
to saye.

A M E N.



An Exhortacio

of warning, to be warned
of greater plagues & troubles,
then are yet come vpon
this Realme, for the synne
& wickednes that hath bene
and is yet dayly commytted
therin.



Grace, mercy and
peace from God
the father of our
Lord Iesus christe
ste, with increase
of knowledge in his holy
everlasting word, be with al
those that professe Christe &
take hym to be their only sa
uour & redemer (the whych
knowledge in his holy wor
de, I praye too God that it
may chaunge & alter theyr ly
ues

so, that wher as thei woe
wont to talke & speake of
christ in wordes) that they
may now preach him in their
lives & conuersation. For
what a greate shame is it to
us, that take christ to be oure
saviour & mayster (whereof
we take our names & are cal
led christians) & professe him
in wordes (as S. paul saith)
and wyl denie him in our de
eds. For what soeuer oure
wordes & talkes be, it is our
lives & worckes that decla
reth whose disciples we are,
and therfore saith S. John,
by this ar the childre of god
& knowen, & the chyldre of the
deuyl. Therfore deare & wel
beloued brethre in our saui
our Christ, remembre what ye
haue professed in your bapty
sm (you, & your parentes for
you)

He that is
mitten
time, is of
the deuyl
1. Jo. 1. 10. &

Titum. 1. c

1. Jo. 1. 10. &

you) remembre I saye how
that you haue promysed to
forsake the deuyl and al hye
worke & to cleue vnto chris
and do his wil & worckes,
to become a christia in chris
and to fyght manfully wyth
hym agaynste the deuyl the
world & the flesh, & to folow
hym in lyfe & conuersation.
Now my brethren ye know
what a promise that is made
betweene man & man, & how
that promise that is made w
man ought to be kept & not
broken, & yf it fortune too be
broke by negligēce, ye know
what a daūger to the world
ther lyeth on it. Now yf the
promyse made with man ou
ghte to be kept bpō payne of
a daūger. Know ye therfore
my brethren that the promys
ses whych is made w God,
oughte

might much more to be kept
not broken vnder the dawe
ger of eternal condemnati
on. Ye haue promysed also
to fyghte agaynst the worlde
ye & your owne fleshe. Now
if ye geue ouer youre selues
to serue both the worlde and
your owne lustes and affec
tions also, how do ye fyghte
(thincke you), knowe ye not
(sayth S. paul) that to whō
soener ye geue ouer your sel
ues to serue, his seruauntes
ye are to whom soener ye do
obeye, whether it be of synne
vnto deathe, or of obedience
vnto righteousnes. Therfor
e dearelye beloued be sure &
your enemye do not deceaue you
as he deceaued Eua, making
you beleue that you maye do
what you wyl, & yet please
god. Be not deceiued wth him,
for

Rom vi. 6
Ioh. viii. c
1st pet ii. a

For yf ye do that whyche
synne, thā ar ye the seruāte
of synne, & ye know that the
rewarde of synne is death
condempnatiō. But yf ye do
that which is good in sight
of god, thā ar ye sure that ye
be the chyldren of God. But
ye muste be sure that the ene-
mie make ye not beleue that
to be good whyche is euyl,
therfore trye youre woꝝkes
wyth gods woꝝd, as Dauid
sayth: Lord thy woꝝd is a lan-
terne vnto my fete, & a lyght
vnto my pathes, therefore
what soeuer woꝝke it be trie
it by gods woꝝd, & yf y^e woꝝd
woyl allowe it to be good, do
it, yf not, then do it not howe
holy or good soeuer it seme
to be in your owne selfe.

psa. c. xviii

For it maketh me lamente
in my harte to see howe the
worlde

world is deceived by the subtiltye of the enemye, in carrying them away so, in the bawnte of vaine thinges of this worlde, for a greate manye here bee that professe christe and his relygion, and yet do walcke so carnalli and so lasciuiously at large, as though ther were no law nether yet god, yea verely they be enemies vnto the gospel of god, whose ende, bee ye sure, is dampnation, and their glory shall be to their owne shame they are so carnally mynded that wyl not stryue agaynste it, yea & yet who soeuer shulde be so bold to say vnto theym that they were not of god, they wold surely deny it and say, yes, for I am chritened and therfore am I of god as wel as you (as though al laye in C. I. receyving

receyuyng of baptyne only)

Cicum, l. c

**These for-
lyfthe bo-
dyes saye
in their
hartes
eue the
is no god.
psal. xlii. a**

**math. xxiii
v.**

And these be they that S
Paule speaketh of, sayinge
they cōfesse wyth their mou-
thes that they know god
to be hys seruantes, but
their dedes they do deny him
& be none of his, for so moch
as they are abhomyable in
their doynges and vnto all
good workes discōmēdable.

And ther is another sort al-
so whiche walketh not so
broadly outwarde, but hath
a shew like vnto holines, but
they are (as christ sayth) lyke
vnto a painted supulcre whi-
che sheweth fayre and be-
tyfull outwarde, but with-
in they are ful of dead mennes
bones and all fylthynes. E-
uen so are they, for they wyl
shewe theym selues very hos-
lye at thee churche and else
where

her, but whan ye shal haue
ny thyng to do wyth them,
e shal fynde theym full of
malice and al kynde of wyces
ednes with in, proue theym
whan ye wyll and ye shal
pnde theym euen soche peo-
le as it wold lamente anye
hysen hate to se it. For yf
they goo to the churche and
here saye and number a cer-
ayn praters after their own
magynacion, & ther to hea-
e and se certayn ceremonies
mynstred, they thynke to be
afe all that daye & maye do
what they lyst, or to bie & sel
begyle & deceyue the poore
and symple people, yea and
to lye and spende the tyme at
tables and cardes or some o-
ther vaine pastime al the day
after, & there to lye & sweare
& talke vaine & ydle wordes,

C.ii. and

mat. xlii. d

A do not remeber that chryste
sayth that they shall geue acc
comptes of euery ydle word
that they speake at the daye
of Iudgemente, and yet be
sydes that yf ye doo anger
them, or speake against their
doynge ye shall fynde that
they wyll not bee pleased
(no not scarce wyth bloud)
and is not thys a myserable
blyndnes caste vppon theym
of the enemye, thyncke you
that they shal seme to theym
selues to be so holye and so
wel for vsynge this trade of
lyfe outward, whan there is
nothyng well wythin, for yf
they wold trye theym selues
by goddes word (as is sayde
before) they shuld fynd them
selues farre from the lyfe of
a chrystyan of Christe, but
the serpent hath so deceiued
theym

U
theym that they bee at peace
wth them selues and nede
nothyng to do more; but to
kepe thys outwarde trade
of lyfe.

Also they thinke to winne
heauen by the folowynge of
the olde law, & in keepynge of
the outward sacramentes &
ceremonies therof. But yf ye
teach them the sygnification of
a sacrament and the promys
es annexed to them, or of a
ceremonie, they can not tell
what it meanethe, but saye,
why not god lefte them for
as too kepe and obserue,
what nede we any more pro
mysses or sygnificationes.

O thou subtil enemye full
well knowest thou that the
outwarde worke wthoute
the promys as litle profiteth
theym as doeth the sygne at

C. lli. thee

How can
they haue
vnderstan
dyng that
are wor
kers of
wicked
nes. plalm
lii. a.

the tauerne doze to the the
be a thyrste, whan ther is no
wyne win to be had. And yet
wyl they seke theyr iustifica
tyon in the outwarde worke
therof onely.

ii, ii, iii, a,

And this is the cause (as
the apostle sayth) every one
is become a pryuate louer of
them selues, and not of theyr
neyghbours. And how do
they loue them selues (thynke
you), verely they ar become
couetous, boasters, proud, swel
led speakers, disobedyent, vn
to fathers and mothers, vn
thakfull, vnholre, churlyshe,
stubborne, false accusers, ri
tours, fearse, dispisers of the
which are good, traitoures,
heddle, hie minded, gredy vpon
holuptuousnes more tha the
louers of god, hauing a simi
litude of godly luyng, but
haue

After this
maner
doeth the
worldly
ges loue
the selues

U
haue denied & power therof,
but soche abhorre sayth S.
paul, O lord what a misera-
ble world is this, whan the
people bee in thys case that
they haue no feare of god be-
fore their eyes, but think that
they be in good state of liuing
whā they liue thus farrre wī-
de frō the truth of & doctrine
of the gospel & doth not re-
member & we ought to loue
our neyghboys as our own
self & seke to gett welth & edy-
fyng to theyr comforte.

But the wicked worldlin-
ges ar in this mind now (the
lord geue them grace to re-
pente and amende it) that yf
they maye haue all thynges
at theyr wyl & pleasure, they
care not although the poore
nedy neighbor sterue & be in
lack of peryshe in the meane

C. liii. wbyle

We are
bunde to
loue god
wyt^h all
our hartes
& powers
and oure
neighbors
as oure
self, and
so is all y^e
lawe & the
prophetes
fulfylled.
mat. xxii. d

whyle, for they saye, yf I be
wel clothed & warme, what
care I who goethe naked &
suffre colde, yf I bee wel fed
with the best and finest mea-
te and lack none, what care
I who is an hungred and
perysch for lacke of the worst
meate, yf I bee well couered
wythe a fayre house gorge-
ouslye decore and in all poyntes
trimmed with the beste,
what care I who dwelleth
in a house vncouered rai-
nyng in, in euery corner, spyl-
lyng and destroying all that
he hath, and the house lyke
to fall downe vpon his head,
yf I may lyt warme and at
ease and at reste, takinge no
payne, hauinge money ynou-
ghe and all thinge broughte
home too me, what care I
who is colde, takinge payne
and

be and haue noo reste nor ease,
nuyght nor daye, lacking mo-
ney & al thing that shuld do
the good, yf I may haue my
rentes and tarme broughte
home to me wythout any stu-
dye, what care I though the
farmers care & studie nyght
and day, hauing nether coat
nor cloke to couer hyin, hye
wyfe or his children wythal,
no nor yet eat a good meales
meat in a yere. Thus farre is
the loue of the worlde gone
frō the loue of god, that they
care not one for another, nei-
ther do they cōsyder that we
al shuld be membres of one
body. yf they dyd remember
that we were al members of
one bodye, I thinke verelye
that natural loue wold com-
pel them indifferently one to
care for another, and one to
loue

The eigh
teous wyl
cōsider the
cause of þ
poore, but
thz yngod
ly regar
deth no vn
deritāding
þou. xix

loue another, al though the
were no cōmaundemēt of lo
ue spokē of, nether in the ol
testamēt nor yet in the ne wo.
For this we al know þ the
mēbres of one body be so b
nited & knyt in loue together
to the body, that yf one mem
ber fortune to take hurte or
harine al the rest suffer paine
& grief w hym, or yf one mē
ber be had in honor, al þ rest
is glad & reioyce w hym al
so, soch is the loue that par
tayneth to the mēbers of the
body. Therfore for hys sake
þ dyed to redeme vs al (cōsy
der I say) a remēber that we
al be mēbers (or shuld be) to
one head, whych is chryste, &
that we do now awake out
of synne & cast away frō vs
the clokes of dishonestie and
become louers of god in his
menz

members, & knowe that what
soever ye doo to one of these
least of these my brethren
(say: h Christe) ye do it vnto
me. Remembre this that our
Saviour Christ sayth thus
his owne self also, that who
soever geueth to one of these
se lytle ones a cup of colde
water in my name, I tel you
sayth he, he shal not lose his
reward. Now yf this lytle
loue sheweth vnto one of his
creatures shal not be unre-
warded, be ye sure b me the
more shal the wrong & iniu-
ries done vnto the be rewar-
ded vnto condemnation.

Yet once agayne, there-
fore I saye, remember thys
unfayned loue that the e-
ternall God hadde vnto the
whole worlde. Yea hys loue
was so great towarde man-
kynd

kynd (beyng yet his enemye)
that he gaue his only & dea-
rly be'oued s'one to the death,
to redeime the from the bond-
age & thralldō of the deuyl.
¶ What coulde he doo more
for vs, the so geue thys ima-
culate & vnspotted lambe for
vs, & to vs, that who so euer
now wyll repent of the lyfe
that is past, & beleue & truste
only in him, he shal be sure to
be saued for hys sake, so he
continue to the ende. And he
requy'reth nothing so moche
of vs as to loue one another,
yea by thys loue (sayeth he)
shal al men know that ye are
my disciples. Now to the cō-
trary, yf we loue not one ano-
ther, then is it a playne case
that we be none of hys, saye
what we wyll, for the king-
dom of god standeth not in
wordes

wordes, but in power, for lo
he is the fulfilling of a hole
lawe. Yea he hath not onely
geuen vnto vs this Iesus a-
lone, but he hath geue vs al-
so al thinges wyth hym, yea
he hath geuen vs his eternal
and euerlasting worde to be
our comfort, to rule & to go-
uerne our liues by, & to shew
vs all the good wyll of oure
heauenlye father towards
vs, in & for Iesus christes sa-
ke. Yea what more coulde he
haue done, that he hath not
done for vs.

But now, yf he loke a my-
ste vs for equyte, he shall
fynde in steede of equyte, wro-
nge. And yf he loke for righte-
ousnes, he shall haue vs full
of mysery & wretchednes (as
the Prophete sayeth) for the
more good he doeth vnto vs
and

Eccl. vi.

10 Cal, xl,

And the more he increaseth vs
with his giftes & benefytes,
the more we go astray wan-
tonly fro him & prouoke him
vnto wrath wth our owne
idle, hayne & mad inuentions
for as it is wyttē, whan vani-
tie & ydlenes getteth the ou-
uerhand among the chyldre
of men, al are ful of the vni-
godly. Notwithstandinge the
more we receaue of him, the
more we ought to be thanke
full vnto him for it, & the more
we shuld be studious & care-
ful to bestowe the to his ho-
nor & glory, seking alwayes
his honour and prayse. And
not to bestow them to fulfyl
our owne fylthy & carnal des-
yre. Saying to our selues &
to other, that they be ours &
may do with them what we
wyll, & so deceaue our owne
selues

sellies, & bestow them about
vayne vanitie. Yea, and some
tyme aboute that whiche is
wycked & dampnable in the
syght of God. As to bestow
them aboute harlottes, car-
des, dyce, tables, bowles and
suche lyke wycked abhomi-
nacyon, for the which we do
not onely offend the eternal
God for so bestowynge of
them, but also greatly pro-
voke him vnto wrath agayn
te vs, for so mysusynge and
consumynge the tyme that
is spente about them, also yf
we bestow them about sum-
ptuousnes in buildinges, gor-
giuousnes in rayment, & also
in delcious fare, more then
nede requyrezeth, we do great-
ly offend therein. And therfo-
re for the loue of god consy-
der with your selues & know
for

for a suerty, that all & ryches
and goodes that anye mā re-
ceaueth at the hand of god,
they are but Delyuered vnto
you & lence you for a while,
and ye made stewardes of
them to bestowe them accor-
dinge to the wyl of our hea-
uenly father, and not to our
owne wyl, except our wyl be
all together let to p̄fer and
set forth gods wil, for yf we
bestow thē as is afore sayd,
we shal surely rendre a straye
accomp̄tes for the vtmooste
iote of theim. And not onely
for these temporall gyftes,
but also wee shal rendre a
straye accomp̄tes for all the
spiritual gyftes that we haue
receaued of god, as wysdom
knowledge, fayth, healyng,
prophecyinge, iudgementes
of spirites. &c. yf we bestow
them

them not to goddes honour
and glozy and to our neygh-
bours welth and comfort.

Wel beloued in our saufs
our Christ I wold ye shulde
not thynke that I haue sayd
all thys as a teacher, but as a
poore litle membre of the sa-
me body that ye ar of, exhor-
tynge you & puttynge you in
remembraunce not onelye of
the manyfold gyftes & good-
nes of our eternal father to
ys warde in tyines past, but
also now in this time especia-
lly, knowing and seyng the
world so full of all kynde of
wyckednes & misery, and so
vnthakfull as they be, ye euē
as thoughe there were no
god. wherfore I praye you
consider w your selues, and
note wel the synnes of Soddō
& Gomoza and way thē wel

D. i. in

In your cōscience & cōpare the
wth the synnes of this Realme
& ye shal fynd the 3^d feare me
(not onli mo) but also a grea
te deale woys. And wherfo
re do 3^d cōfite the woys, thinke
you, verely, euē because that
god hath geuen vnto vs his
only sōne Iesus chist, wher
by & in whom we are called
Christyans, & yet we lyue so
Heathen lyke that it wyll be
Double dampnacyō vnto vs
yea & wth hym he hath geue v
al thinges plēteously, & also
hath left vnto vs his holy
sacred word amonge vs for
our comfort (yea and not al
thys only) but also he hath
not ceased nyght nor day to
crie vnto vs by his seruantes
the prophetes & mynisters of
hys gospel, that we shulde
euerye one of vs turne from
his synnes repēt and become

the folowes of him in loue,
but we wyl not, but are be-
come lyke vnto the dese ad-
der that stoppethe her eares
that she shuloe not heare the
boyce of thee charmers al-
thoughe he charme neuer so
wisely. Euen soch ar we, for
we wyl not heare, nor do af-
ter the preachers of goddes
word although thei preach &
reach neuer so wel or so wise
i, yea, preach they what thei
wyl or what they can, it wyl
not serue, no nor yet helpe.
We ar content to alow it in
wordes and to say well by it,
but to folowe it in life & con-
uersation (in respecte of the
multitude) ther is none that
wyl do it, or very few, for I
thynke verely, yf Sodome
& Gomorra had, had Gods
word so plenteously among
D. it. them

As for the
warniges
of the pro-
phetas
they take
it but for
wynde,
Iere, v, b,

The syn-
nes of So-
doma and
Gomorrah.
Eze. xvi. 8

them as we haue had and so
longe, & so moch preachynge
against sinne, they wold sure-
ly a repeted in sackcloth and
ashes. And for thys cause I
cōpare the worse the the sin-
nes of Sodom & Gomorra.
For the sines of Sodom &
Gomorrah were these, pryde,
fulnes of meat, abouidaunce
& ydlenes, besydes that they
reched not theire hande to the
poore & neddy, and whyche of
these lackethe here in thys
Realme think you, I trow
none of them al, besydes the
ouerplus of other. For who
sa we euer so moche pryde in
mē women & children as there
is now, so moche superfluyte
in meates & drinckes, so moch
abouidaunce of al thinges by
on earth amōg men as there
is now, for ther is nothing
men

men can desyre but they may
haue it for money. And who
hid ever se so many geule to
yue ydelye as they be now,
I thinke verely þ ther was
euer so litle charite shewed
vnto the poore as there is
now. And this is the cause þ
euery one runeth forth in his
sinnes as a wild hors in a bat
tall (as the prophet saith) not
loking be hynd him, nor fear
ing þ wrath of god whyche
is lyke to come vpon them for
thys myserable state of lyfe
that we now lyue in.

For who is he amongest vs
that now wil make his life &
conuersation to agree w thys
poorde of lyfe, nay, rather a
great nōber wil make þ woꝛ
e a cloke for their sinne and
picketnes, & to serch diligēt
for soch places in scripture

D.iii. (as

Jer. viii. b

Wethen
ye are cal
led vnto li
tertye, on

lye let not
your liber-
tye be an
occasion to
the flesh
but by lo-
ue serue
one ano-
ther. Gal.
v. a,
Rom. viii

(as they suppose) as shall
maintaine them in al kynd of
lybertye of the fleshe, and do
not remember that **S. Paul**
sayth to be fleshly mynded is
death, but to be spirituallye
minded is life & peace, for the
fleshly or carnal mā can not
please god (sayeth he) but is
the enemye of God, seynge
that the fleshe is not subdued
vnto the law of god.

For is not this a lamenta-
ble thing to thynke & remem-
ber how longe we haue had
this word & gospel of lyfe &
mongest vs, and how lytle it
hath preuayled among vs,
how few it hath wōne vnto
ē lyfe of chryst. O lord what
stonie harte wolde not mo-
ne & lamente in hys harte to
thynke vpon thys: Remem-
bring that what the lord shall
call

shall vs to accōptes, how lytle
we haue wonne wthys our
talente hauing it so long as
we haue had it in vse & occu-
pying. I praye to god it bee
not sayd vnto vs, as it was
said vnto the euyl and slouth-
full seruaunte that S. Ihu
thow speaketh of, (sayinge)
thou euyl & slouthful seruāt
knewest thou that I reaped
where I sowed not, & gathe-
red where I strowed not,
thou shuldest therfore haue
put my money to exchaūge &
that at my comyng shuldest
haue receiued mine owne vā-
tage. Therfore take þe tal-
ent from him & geue it vnto
him that hath .x. talētes (said
the lord) for who so hath, to
him shall be gyven & he shal
haue aboundaunce, but who
so hath not from him shalbe

mat. xxv. 9

Disit. taken

This wyl
be our res
warde ex
cept we re
pente.

taken away euē that he hath,
and caste thee vnprofytable
seruaunte into vtter darcke
nes, there shall be wasyllynge
and gnashyng of teeth.

For thys I say & know it
to be true that there is none
wīn this Realme of Englād
(thākes be to god therfore)
that cā iustly say & approue it
to be true, but that he haty &
maye both heare & reade the
word of lyfe (yf he cā eyther
heare or reade) & therfore ar
we al wythout excuse to god
ward. Yea yf he do now pur
nyshe vs & take from vs this
word of life & geue it vnto a
nother nacyon whyche was
not worthy of it, and leaue
vs cleane vyrd & emptye.
Yea & of al his promyses & al
so of his good gistes & bene
fites besydes; We cā not say
nay.

maye, but that we haue right
wel deserued it. Yea & for be-
cause that ye shall beleue me
thee better in this behalfe, I
wyl aledge the wordes of
profyte that S. Paule bryn-
geth in agaynst the Romanes
for the same purpose (say-
inge) haue they not hearde
(saith he) yes, no doubt their
sound went out into all lan-
des, & theyr wordes into the
endes of the worlde. Howe
thinke ye now, who can excu-
se hym selfe vngiltie in thee
knowledge of gods wordes
and promyses. If he now pu-
nishe vs as we haue well des-
serued. Who can or is able to
laye any thing to his charge
or to abide his wrath. Where-
fore I wylle & desyre in my
harte, that euerye one of vs
may yet now repent betimes
and

ps. cxlvi. a
Roma. x. c

Jona, iii b

amos, iii b

The Lord
god is ful
of compassion & mercy,
long suffering
great in good-
ness & truth
ps, lxxv. v. 6

and cal for mercy of him that
hadde pytie of the Ninivites
whā thei repēted at the short
warning of one poore Pro-
phet. Now ye do knowe that
we haue had many mo than
one to geue vs warninge (yf
it wold help) since the gospel
came into this realme of Eng-
land. For do ye not knowe
it is the nature & propertie of
god, yea, & his old wont ma-
ner to geue warninge or he
punish or plague the people.
For he saith by his Prophet
Amos, now doeth the Lord
god no maner of thig but he
tellethe his secretes before vnto
his seruantes & prophetes,
whā a lyō roareth who wyl
not be afrayd (saith he) seeing
thē & the lord god hi self spea-
keth who wyl not prophesy.
As who shuld say, yf & lorde
byd

byd any mā geue warning &
shew the people of theyr syn
nes, how dare he hold his to
gue but tel the of their synes
& wickednes. Now truely I
cā not remēbre me, of any peo
ple that euer hath ben sence &
beginning & the lord dyd pla
gue, punish, or destroy but he
first gaue the warnig before

For, before he destroyed
al the hole erth by the great
floud, he sayd: my spyrit shal
not alwaie sterve with man
for he is but flesche also, I
wyl geue him respyt an hun
dredth & twenty yeares. But
after that whā the lord saw
that the wyckednesse of man
was increased byō the earth
& that al the thought & yma
gination of theyr harte was
but only euyl cōtinually, it re
pented hym that he hadde
made

Gen. vi, a
1. Pet. iii e

made mā bpō the earth, & he
sorrowed in his hart, & sayde:
I wyl destroy mākynd whiche
I haue made frō þe earth,
both mā, beast, worine & fou
le vnder the heauē, for it repe
teth me that I made the. ¶
note thys well I praye you,
how the lord sorrowed in his
hart (sayth the texte) thincke
you that he was not loth to
destroye þe he had made. Yes
verely. But whan he had lo
ked downe vpon the earth &
saw that it was corrupt, for
al fleshe had corrupt his way
vpon earth, sayth the text, it
gaue hym occasion for to des
troye it. ¶ Then sayd he vnto
Moc his righteous seruaūt,
the ende of all fleshe is come
before me, for the yearth is
full of mischefe before the, &
lo, I wyl destroye the w the
earth

Note thys

earth, wherfoze make the an
Arke wherin thou & thy chil
dre may saue your selues, for
lo, I wil bringe a floude of
water vpon the earth to de
stroy all fleshe, wherein the
breth of life is, but with the,
wyl I make a couenaunte &
thou shalt go into the Arke
with thy sonnes, w thy wife
& with thy sonnes wyues. &c
Lo, here doth the lord make
a couenaunt wyth the righte
ous, for Noe was a ryghte
ous & perfect mā, & led a god
ly lyfe in his tyme. And all
those that lyue righteouslye
& godly as he dyd, the lord
doeth make also a couenaute
with them to preserve the for
Jesus christes sake (not one
ly fro destructiō of the erth)
but also preserve the into e
uerlasting lyfe.

Gen. xix. c
Gene. v. v

Leu. xviii
a
pla. xxi
and. xxxv
Lam. iiii
Eze. xxi. b
Gal. vi. b

Here

Here in is the differēce be-
twene the righteous and the
vnrightheous. For the righte-
ouse Ace was warned by
god, & he toke it for a warn-
ning and dyd make prepara-
tiō accordinge to the wordes
of God and was preserued.
But the vngodly did not so,
and therfore was destroyed,
wherfore my deare & welbe-
loued in our sauour chriſt I
beseche you be warned in ty-
me, least the lord destroy you
lykewyle from the earth.

Ge. xviii, c

Also whan the lord was
minded to destroy Sodoma
& Gomorra, & was goynge
thetherwarde for p̄purpose,
he sayd, how can I byd frō
Abraham the thinge that I
wyll do, seynge he shall be a
great & myghty people, and
all the people vpo the earth
shall

shall be blessed in hym, for I
know (sayd the lord) that he
will commaund his children
and hys household after him
to kepe the way of the lord,
and to do after ryght & conf-
science that thee Lorde maye
bryng vpon Abraham what
he hath promysed hym. And
the Lord sayd: ther is a crye
at Sodoma and Gomorra
whych is great, & theyr syn-
nes are excedding greuous,
therefore will I go downe
and see whether they haue
done all together according
to that crye whiche is come
before me, or not, that I may
know. But Abraham reason-
ed wth the lord concernynge
that matter in so moch that
the lord promysed hym, yf there
were fyfthe ryghteous w^{ch}
in the cite, he wold saue al & rest
for

Note this
well all ye
that haue
children &
kepe house-
holds.

Gen. xxi. 32

Gen. xxi. 32

Gen. xlii.

for those fyftyes sakes, but
he left hym not so, seinge he
was so merciful a Lorde to
graunt hym his requeste, he
asked hym yf there were but
xlv. in that place, yf he would
destroy the hole citie for lack
of those fyue, he sayde: yf I
fynde but. xlv. therin I wyll
not destroy them, but he left
hym not so nether, but reason
ned further in that behalf, &
sayd, yf ther be but. xl. and so
fro. xl. to thyrtye, & to. xx. & so
to ten, but ther could not ten
be found therin, wherfore al
the rest perished, saue iust lot
and his wife & his two doun
ghers. For the messengers
were sent for to destroy the
citty, said vnto lot, hast thou
yet here any sonne in law, or
sonnes or doughters, whoso
euer belögeth vnto the (said
they)

they) bryng them out of this
place, for we muste destroye
thys place, because the crye
of them is greate before the
lord, which hath sente vs to
destroy the, then wente Lot
forth & spake to his sones in
law (which shuld haue maris
ed his daughters) & gaue the
warning, & said, Stand vp
& get you out of thys place,
for the lord wyl destroy this
citty. Neuertheles they toke
it but for a sport and wolde
not beleue hys saying, wher
fore they perished wyth the
reste, as I feare me, we of
thys Realme are lyke to do
if we wyl not bee warned
in tyme, for thus is it wyrt
ten by the Prophete as folow
eth after, but it may wel be
sayde vnto vs nowe in thys
Realme the more is the pitie.

C. l. Thus

Jer. vii. c

Exod. ix. a



Thus sayeth the lord of
hostes the god of Israel, ye
heape vp your burnt offrings
to your sacrifices & eate
the flesh, but when I brought
your fathers out of Egypt, I
spake no wordes vnto the of
burnt offrings & sacrifices,
but this I commaunded the, say
ing, hearken & obey my voyce &
I wil be your god & ye shall
be my people, so & ye walk in
all the wayes which I haue
commaunded you & ye may prosper.
But they were not obedient,
no more are we, they inclined
not their eares therunto,
ne more do we, but went after
their owne ymaginacion & af
ter the passions of their owne
wicked hart. And euen so do
we or rather worse & yf it be
possible. And so they turned
the selues away & conuerted
not vnto me (sayth the lord) &

ene so do we turne our selues
away fro þ lord to our own
ymaginaciōs, some with one
thyng & some with another,
some w cardes, some woythe
dice. some w tables, some w
bowles, some with shooting,
some with daūsyng, some w
hūting, some with hawkīng,
some w hooze hūting & some
with gay clothīng of this fa-
shio & of þ fashon, al becut &
be posūed more like heathē
people or players, thā those
that doth professe the holy re-
ligiō of chryst, for we will not
couert vnto the lord withall
our hart. And this haue they
done fro the tīme that poure
fathers came oute of Egipte
vnto this day (sayth þ lord) &
ene so haue we done euer sin-
ce the tīme that we were first
brought out of þ bōdage of
E. II the Wyf

Woe ar lye
ke the deaf
adder that
stopperh
het eares þ
the child
not heare
the voyce
of the cha-
mer: char-
m: he ne-
uer so mys-
fely, þ sal-
lytt, a, and
actu, vti, &

Jerem. vii
and. xxi.
and. xlii

Bishop of Rome by a lighte
of the gospel. Nevertheless
I sent vnto the my seruantes
all the prophetes (sayeth the
lord) & euen so hath he done
vnto vs, I rose vp early (say-
eth the lord) & set the worde,
eue so hath he done vnto vs,
yet wold thei not hearken, no
more wyll we, nor offer me
theyre eares, no more wil we,
but were obstynate & worse
thā theyre fathers (sayth the
lord) & euen so be we, & thou
shalte nowe speake all these
wordes vnto them, as they
are now spoken vnto vs, but
thei wil not heare the (sayth
the lord) no more wyll we.
Thou shalt crye vpon them
for to turne fro theyre synnes
(as some ther be that crye vnto
to vs) but they wyll not an-
swere the (sayth the Lord)

no

no more wyl not we. There
fore shalte thou saye vnto
them, as it may be now sayd
vnto vs. This is the people
that neither heareth þe voyce
of the lord their god, nor res
ceyueth his correction, faith
fulnes & trueth is cleane ro
ted out of theyr mouthes, as
it is cleane gone fro vs. For
we be all aduouterers and a
synnypng sort, we bend our
tongues like bowes to shote
out lyes, as for the truty we
maye not away wyth all to
folowe it, for we go fro one
wickednes to another, yea one
must kepe hi self fro another,
no man may safely trust his
owne brother, for one bro
ther vnder minethe another,
and one neyghboure begra
lethe another, yea one dys
sembleth wyth another, and

E.iii. we

Jerem, ix,

Mich, vii
8.

The plagues
for
synnes

we deale with no trueth, yea
our tongues are lyke sharpe
arowes to speake discrip-
te. For although we heare and
reade & can say also that the
lord lyueth & is a rewarder
of soch euyl & wickednes, yet
wyl we sweare to deceyue.
Although we do confesse that
god hath scourged & plagued
vs woth warres, pestelence,
derth, & hunger for oure sin-
nes, yet wyl we not repente,
we wyl confesse also that the
lord doeth sende all these for
our correction & amending
of lyfe, but yet we wyl not re-
ceyue it. Neyther yet amend:
And the cause why is thys,
that we are so puffed vp with
pyde and overbohelmed w
crueltye and vnyghteous-
nesse, that wee wyl neyther
heare nor se nor yet amend
for

for as it is wrytten whan ba-
 nyte and ydlenes getteth the
 ouer hand amonge the chyl-
 dren of men, al ar full of the
 vngodly, for lyke as a net is
 full of byrdes, euē so ar their
 houses full of that, whyche
 they haue gotten to falschēd
 a dysceypte. And hereof com-
 meth theyr great substaunce
 and riches, hereof ar they so
 fat & so welthy and ar runne
 awaye from the lorde wryth
 shamefull blasphemyes, for
 they mynyster not the lawe,
 they make no ende of the cas-
 therles cause, they iudge not
 the poore according to equi-
 te and ryght, shuld not I pu-
 nish these thinges (sayth the
 lord) shuld not I be auenged
 of al such people as these be,
 horrible & greuous thiges ar
 done in the lāde, & prophetes
 E.iii. teache

Psalm, xl.

Jerem, v. 4

O ye Jud-
 ges ye ges
 ue iustice
 for guits.
 Psalm, li.

A

teach falsely & the priestes fol-
low them & my people haue
pleasure therein, what wyll
come therof at the last, verely
lye destruction yf we do not
repent, for there is nothyng
now to turne the wythe of
god fro vs but onely repen-
taunce & amendment of lyfe,
for the lord haue blessed vs
wth soch a pleneous blessing
& so longe tyme (not onely wth
frutes of the erth) but also
wth his knowlege of his holi
& sacred word of lyfe by hys
preachers & we do not amen-
de, that it seme the vnto me &
the tyme is at hand that the
lorde wyll punyssh us so sore
that we shall not be able to
abide it. For al the promises
of god are yet in hym, and ar
Amen in hym, to the prayse
of God.

And

And surely the promyse of
God is to send and geue his
people al thinges necessary &
plentifully. Yf than, when
they haue it, they be unthake
full for it, & become hayne &
wycked in theyr ymagina-
tions, as we are now in this
Realme. Euen lyke vnto the
chylde of Israel, what must
folow, verely euen as it dyd
vnto the, rede the places, for
what shuld the lord do that
he hath not done for vs. He
hath geuen vs a land that is
so plenteous that we lack no
thinge that we can desyre or
aske, yea not onely that, but
also he hath put almost all
realmes & nations in feare &
dredde of vs, the which shuld
be a great cause that we shul-
de be thankeful vnto him on-
ly for it. But it is so come to
passe

Num. xi
psa lxxviii
1. Lxxviii.

deu. xlii. a

The un-
godly say-
ing, no mā
challenge
hym, but þ
righteous
stander
say as a
Lyon. p. 20,
xxvii. a
Le. xxi. b,
p. 20. xxviii
a.

pasſe now (the more is the pp
tie) that every one wyll ſaye
that my wyſdom, my ſtrength
my forecaſte & polycye have
done it & brought it to paſſe,
and as it were, reioyce in the
felues, and not prayſe God
for it which onely is worthy
of all prayſe for all thinges.
Wherefore yf we wyl not ta-
ke heed in tyme, it wyll come
to paſſe, that as all Realmes
& nations have ſtand in awe
& fled before vs, even ſo wyll
the lord make vs afraid and
flee before al nations & to tur-
ne our backes towardes the
& not our faces whā neede is.

Nowe yf it come thus to
paſſe, ſurely it is oure ſynnes
& wickednes that is the cauſe
therof, for it is thus writ-
ten alſo by the prophet Job,
for the wickednes & synne of
the people god maketh an y

Hereby do I proue & thin
ke that it is so lyke to come
to passe as I haue sayde, for
thus is it wyttē by the wyls
Dom of god. Because of vn-
righteous dealinge, wronge
blasphemies, & diuers Decey-
tes, & realme shal be transla-
ted frō one people to another.
Now truely here be the cau-
ses that I do feare & suspect
in vs very moche, for surely
in my iudgement there was
neuer more wronge amonge
men thā is now in these oure
dayes, neuer more blasphem-
ing of gods holy name thā
nowe, neuer more Deceyptes
than is now, yea I thinke &
beleue verely that ther was
nothing so moch in the tyme
of ignorance (before the gos-
pell was knowē) as there is
now, for thē the people had
some

of telestia. e
Jerz. xxviii
Dance. iiii

III. Epist.
viii. c.

O Lord
who wilt
geue my
head was-
ter ynough
& a well of
teares for
mine eyes,
þ I might
wepc night
te and day
for the
slaughter
of my peo-
ple. &c.
Ier. ix. a

some feare of **GOD** before
their eyes, but nowe there is
no feare of god before the
all, but as it is wyrtten, they
have taken lybertie, despyled
the best, thought scozne of
hys lawe, and forsaken hys
wayes, mozeouer they haue
trede downe hys righteous
and sayd in their hartes that
ther is no god, yea, and that
wittingly. O lord who woul-
de not lament to heare & see
this, that thee people doo so
cleane cōtrary to their know-
ledge, yea, & also cleane con-
trary to that they haue pro-
myssed by profession in theyr
Baptysme to theyr onely sa-
uicour & redeemer, who is so
mercyfull a God that he is
ready too forgeue every one
that turneth vnto hym vn-
faynedly wyth al theyr hart.

Boher

Wherefore turne you, turne
you vnto the Lord, O where
fore wyl you perishe in your
synnes, O turne you & take
now the counsayl of the lord
which sayth by hys prophet
Esaie. Wash the you, make
you cleane, putte away your
euyl thoughtes from you,
ceasse from doinge euyl and
byolence, and learne to doo
right, and apply your selues
wholy to equytie and ryght,
deliuer thee oppressed, helpe
the fatherles to hys ryghte,
let the widdowes complaynt
come before you, & see that
ye now walke in the wayes
and statutes of the lord god
of Israel, for he is a righte-
ous god, & rewardeth euery
one accordinge to his wor-
kes. For god is a righteous
Judge (sayth the Prophet)
and

Esaie. l. c.

Psalm lvi

and he is euer threatening yf
men wyl not turne, he hath
whet his sword, he hath bet
his bowe & made it redy, he
hath prepared hym the wea-
pons of death & ordeyned his
arowes to destroye.

As for the
warninge
of the pro-
phets they
take it but
for wynde
Jerem. v. 6

Gen. xix. 6

Take these warninges
of the Lordes owne mouth
(I beseeche you) I praye that
ye wyl not take none of hys
seruauntes, remember Lots
two sones in law, that shuld
haue married his two dought-
ers, whan Lot gaue theym
warninge to flee the wythe
of god (which came vpo the
Cytle & the people therein)
they toke it but for a spozte,
and wolde not. Wherefore
they were destroyed wth the
wycked: Euen so you yf ye
take the wordes of god but
for a spozt and wyl not be
warned

warned of your synnes and
wyckednes in tyme, ye shall
surely perish in dede. Althoughe
god do reserue you here
in this worlde (to what ende
or purpose I cannot tel) yet
shall you be sure of eternall
condempnacyon in the worlde
to come by hys promys.

But lord who beleueth our
preachinges or geueth any
credence vnto our sayinges,
for we are dyspysed among all
people, because we be vnlearned
(as they call learynge)
of the vniuersytes, for they
do not consyder, neyther yet
know (or els they wyl not)
what is learynge, neyther
what is vnderstandyng as
thee holye ghoſte doeth de-
fynē it in the holy ſcriptures,
for thus doeth the wyſdom
of god proue learynge and

f. l. vnder

Eſa. lxxv. 2
John. xi. 16
Roma. x. 14

Whā theſe
ſawe the
ſoldiers of
Peter and
John & vn-
derſtoode þ
they were
vnlearned
& laye men
they mar-
uailed,
Actu. xiii. 16

Job xxviii
5.

Psalm, c. x. c.

Prou, ix, b

vnderstādyng in the scriptu-
res of God, for he thus sayth
Job, to feare the lord is wyl-
dome, & to forsake euyl is vnder-
stādyng. And here the pro-
phetes doeth approue & ac-
knowledge learning whiche
is good and accepted in the
sight of god, is to be a feard
to offend god. And to depart
fro euyl is ryght vnderstādin-
ge (sayth he), also Dauid in
the Psalmes doeth saye, the
feare of the lord is the begin-
ning of wysdō, & a good vnder-
stāding haue al they that
do thereafter, yea the prayse
of it endureth for ever sayth
he, lo here doeth Dauid prai-
se well doynge & not wel say-
ing only. Also Salomō saith
in the booke of the prouerbes
the feare of the lord is the be-
gining of wisdō, & the know-
ledge

ledge of holy thinges is vn-
derstanding. And thus do I
approue by these scriptures &
the chiefe learning which befo-
re god is accepted & allowed,
is, to know & holy scriptures
of god, & thā by this know-
ledge to feare him & to depar-
te frō al euil, & so to walke in
his way al our life lōge vnto
hē ende. But the world doth a-
low him to be lerned that cā
say many wordes, & set it out
with many painted scolr ter-
mes, flattering & deceiuing &
poore innocētes, & although
the life be as farre frō a chris-
tian life, as white frō black,
& light frō darcknes. But I
say (& the holy gost doth also
affirme it to be trewe) & who-
soeuer hath al the learninge
that is cōtained in al & bookes
& is win the vniuersities (yf it
f. ii. were

Myghte
me deserve
not the thi
ge that is
ryght, but
they that
seke after
the Lorde,
discusse al
things.
pro, xviii

were possible for one man to
have it) he hath no promyse
of god to vnderstand the scrip
tures of god a ryght and to
be saued, excepte he departe
fro euyl & cōtynue with wel
doynge vnto the ende.

I haue not said this to dis
praise learnynge, but to put al
mē in remembraunce that they
shulde not trust so moche in
learnynge that they shuld lea
ue wel doing & to think lear
ning sufficient into saluaciō.
For learninge is good & the
gift of the holy ghost, geuen
to the glorie of god & profyte
and cōfort of the congrega
cyōs yf it be accompanied w
uertue & godly luyng. But
yf it be accompanied w pry
de, vayne glorie, couetous
nesse, enuye, hatred, malyce,
and gorgeous apparel vaine
pastymes

pastymes & all thynges that
pertayne to a worldly & car-
nal lyfe not sekynge no mor-
tyfycation of the flesh. What
doeth it profyte, verelye no-
thyng but procure goddes
wrathe too that person that
hathe it, for so moche as he
doeth abuse thee good gys-
tes of god geuen vnto hym
to set forth his glozy and
praysse in the congregaciōs,
and doeth seke but his own
pryuate welthe prayse and
vayne glozy onely. And thys
is the spyrytuall wyckednes
in heauenlye thynges that
Saynte Paule speaketh of
to thee Ephesyans, the .vi. *Eph. vi. 6*
Chapter.

But as it is sayde before,
thee worlde doeth not a-
lowe oure sayynges, nor be-
leue it, neyther wyll they fo-

f.iii.

low

We ar ex-
mpled & yet
we bleſſe,
we ar pers-
ecuted &
ſuffer it,
we ar euyl
ſpoke of, &
yet we
pray. 1. cor.
4. 11. b.

to do ſo, becauſe we do not ſet
it forth with ſchole learning
and paynted eloquence. Yet
notwithſtanding we ſpeake
the trueth & tel the people of
their ſinnes, becauſe we wol
de not haue them perſhe w
the cōdemned, and becauſe
we do ſo and walk not with
them in the ſaine exceſſe of ri-
ote as they do, in eating and
drynckynge, in ſportynge and
playynge, in the luſtes of the
fleſh, in watōnes & in al ma-
ner of ryatous luyng. Ther-
fore ſpeake they euyl of vs &
care not what thei ſay of vs,
but as S. Peter ſayth, they
ſhal geue accōptes vnto hym
(for it) that is redy to Judge
bothe quyeke and the deade.

But Saynte Paul was
not aſhamed to confeſſe and
ſaye: my brethren, whan I
came

came vnto you, I came not
in gloriousnes of wordes or
of wysdom, shewynge vnto
you the testimony of god, nei-
ther shewed I my self that I
knew any thing among you
saue Iesus christ, euē the sa-
me that was crucified, and I
was amonge you in weakes-
nes and in feare and in moch
tremblynge. And my wor-
des & my preachynge were
not wythe intysynge wor-
des of mannes wysdome,
but in shewynge of the spyr-
yte and power that youre
fayth shuld not stande in the
wisdō of men, but in the po-
wer of god, sayth he.

Euen so I my brethre, do
not shew you the wordes of
god wityh the wisdom of mē,
but in the power and wythe
the spyrte of the Lorde, as
I will my

1, Cor. II, 1

my conſcience is wytnes be-
fore god, to thee helynge of
you, too thee knowledg of
god and ſaluacyon of youre
ſoules. Neither do I ſeke the
praiſe of me, but of god (who
ought onli to haue al praiſe)
neither do I ſeke youre, but
you, neyther wolde I haue
your faith ſtād in him & hath
moch learning & his lyfe no-
thinge agreyng to the ſame,
but let your fayth ſtāde only
vpō god & his word, and let
hym that feareth god & de-
parteth from euill be your
ſhew token to folow after.
For it is writtē. Not al they
that ſaye maſter maſter, or
lord lord ſhal enter into the
kyngdome of heauen, but all
thoſe that do the will of hym
that is in heauen (ſayth chri-
ſte) manye ſhall ſaye vnto
me

Mat. vii b

me, Lord Lord haue we not
prophecied in thy name, haue
we not cast out deuils in thy
name, haue we not done ma
ny great miracles in thy na
me. And then wyl I ackno
ledge vnto the (sayth chris t)
that I neuer knew the, wher
fore depart from me ye woꝝ
kers of iniquite.

Lo, note here I pray you
what wyl be sayd to the euill
& wicked doers, all though
they haue neuer so moch lear
ninge, neuer so moch wysdō,
neuer so moch eloquēce, yea,
& though they haue neuer so
many spiritual gyftes of gra
ce, yf they be euill & wycked
doers, it wyll be sayde vnto
the, Depart from me ye woꝝ
kers of iniquite, Therefore
yf any man wyll be of chris t,
he muste be a newe creature,
as

Exe. xlii
a

as for olde thinges he must
cast them away, & as the pro
phet sayth, cast away all vni
godlynesse that ye haue done
and make you a new harte, &
a new spryite, neuertheles al
thinges are of God whyche
hath reconeyled vs vnto him
self by Iesus christ, and hath
geuen me thys mynde to tell
vnto you thys attonement,
that God was in Christ and
made agreeement betwene
the world and hym self, and
imputed not theyr synnes vn
to theym, whan soeuer they
repent and turne from them,
and therefore hath boude
me nowe in conscience to te
stifye thee same vnto you in
wrytinge.

We are
not as ma
ny as why
che chos
shalys to

Now the am I a messenger
in the towne of christ, eue as
though god dyd besech you
tho

thorow me, so pray I you in
Christes steade that ye be at
one wyth God, for he hath
made him to be synne for vs,
whiche knew no synne, that
we by that meanes shulde be
that ryghteousnes which be
fore god is allowed. I as an
helper therfore doo exhorde
you þat ye receaue not the gra
ces of God in vayne, for he
saith I haue heard the in the
tyme excepted, & in the day of
saluacion haue I succoured
the, behold (sayth he) now
is thee excepted tyme, now
is the daye of saluatiō (whā
is thee daye and tyme of
saluatiō &) berelue euen
whan soeuer god offreth to
anye man repentance, by
thee openyng of hys woꝝ
de vnto hym, that he maye
see hys owne Synnes,
and

the word
of god, but
euē out of
purenes &
out of god
in þe syghe
of God so
speake we
in Christe.
ii. Cor. 5. 21

Esa. xlii. 6

And the great mercy of God
offred vnto him in Christ Je
su, than I say, is the day and
tyne of saluatiō to that per
son offered, vñ he be thā wyl
ling to receaue it & inbrace it
with teares for hys synnes.

Wherefore my welbeloued
brethren, be it knowen vnto
you that the lord is not slack
to fulfyl his promise, as som
men counteth hym & sayeth,
tuthe, seing that the dayes of
punishment are so slack in cō
ming, al the prophecies ar of
none effect. I tel you therfo
re thus sayth the Lord god:
The dayes are even at hand
that euery thing which hath
ben propheticd shalbe fulfyl
led. Ther shal no bysyd be in
vayne, neither any prophecye
fayle among the chyldren of
Israel, for it is I the Lorde
that

Em. xli. d

that spake it, & what soeuer
The Lord spake, it shall be
performed in hys tyme & not
be slack in comminge. Wher-
fore, for the loue and tender
mercy of God, yf ye beleue
thys to be trew (or haue any
sparckle of loue or feare in
you) be ye warned in tyme, &
be diligente that ye inaye be
found before him in peace w-
out spot and vndefyled, and
count the longe suffering of
the Lord your saluatiō. And
nowe to all you that wyl be
warned of these sayinges &
wryting in dede, & do knowe
it before hand, beware, least
ye be also pluckt awaye thro-
we the errour of the wyck-
ed, and fal from your owne
stedfastnes, but grow in gra-
ce & in the knowledge of our
Lorde and Sauour Iesus
christ

Clay. lxx. b

Christe: And take the comma
sayle of the holy ghost, whiche
he sayth: Away away, get
you out from thence & touch
no vncleane thing. Go out
from among soch, & be cleane
all ye that beare the vessels
of the Lorde. And agayn S.
Paul sayeth: Come out fro
amonge theym and seperate
your selues (sayth the Lord)
and touch no vncleane thing
and so wyll I receaue you
(sayth the Lord) and be your
father and ye shalbe my sons
nes and daughters, saith the
almighty Lord, vnto whom
wyth the sonne and the ho
lye ghost be all honoure and
gloire. A M E N.

The Lorde of all mercy
sende vs Preachers wythe
power (that is to saye) trewe
expounders of the worde of
God

God, and speakers to thee
hartes of men, and delyuer
vs fro Serpentes, Pharis
seis, Hypocrites, and
all false Prophe
tes & teachers.

A M E N.

¶ Gene al prayles be
to God onely, for he is
worthy, and none but
he. G.C.

¶ Imprin

ted at London in Daules
Church yearde, at the
sygne of the starre,
By Thomas
Raynalde.

H. A. J. J. J.

H. A. J. J. J.

K. J. J. J. J. J.

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et qui ipse seipsum cum mundo
 non est: et quem deus condidit
 et quem deus creavit: et quem
 deus creavit: et quem deus
 creavit: et quem deus creavit: